

LXIII.

MEMOIRS

OF

LITERATURE.

 MONDAY, May 21. 1711.

*The next Sheet will come out
a Fortnight hence.*

I.

DE VALENTINIANORUM Hæresi Con-
jecturæ, quibus illius Origo ex Ægypti-
tiaca Theologia deducitur. Londini,
Sumptibus Auctoris, Typis Gul. Bowyer.
M. DCC. XI.

That is, *A Dissertation concerning the He-
resy of the Valentiniens, containing sever-
al Conjectures, whereby its Origin is de-
rived from the Egyptian Theology.* Lon-
don, 1711. in 4to. pagg. 27.

TH E Subject of this Dissertation is very Cur-
ious; and I have often wish'd that some Learn-
ed Man would write upon it. 'Tis a surprizing
thing, that many Ancient Hereticks should have taught
such Absurd and Monstrous Doctrines, as are to be found
in the Writings of the Fathers. The best * Reason we
can give for it, is doubtless that which the Right Re-
verend Prelate alledges in the Beginning of this Work.
The Christian Doctrine (says he) was not deliver'd at
first to all Heathens in its Native Purity and Simplicity:
It was corrupted by some Men, for some private Ends,
and adapted to the Superstitions of the Gentiles. Thus
we read in the Holy Scripture, that the New Inhabitants
of Samaria corrupted the Doctrine of Moses. 'Tis well

* It might be said also, that the Fathers have some-
times misrepresented the Doctrine of the Ancient Here-
ticks, for want of being well informed of their Opinions;
as in our Days, several Authors have given a wrong Ac-
count of the Principles of those, whom they look'd upon
as Hereticks.

known, that a *Parſian* was the Author of *Manicheism*.
The Heresy of *Marcion* proceeded from an Opinion,
which generally prevailed among the *Eastern Nations*,
that there were Two Eternal Principles, one of Good,
and the other of Evil; and that all the Confusion obser-
vable in this World, was occasion'd by their perpetual
struggling. According to this Doctrine, *Marcion* acknow-
ledged Two Gods, Authors of the Old and New Testa-
ment. He believed that the former, being an Ill Prin-
ciple, gave Laws to the *Jews*; a Nation which was al-
ways hated, especially in the Time of that Heretick.
But the latter, said he, being a Good Principle, and de-
signing to overthrow the Empire of his Rival, sent *Jesus*
Christ into the World, who gave better Laws to Mankind,
and brought them into a State of Happiness.

After these Observations, the Learned Author proceeds
to the Doctrine of *Valentinus*. He believes that tho'
it appears to us monstrous and extravagant, the *Egyptians*
had a different Notion of it. That Heretick is said to
have been a Native of *Egypt*, and 'tis not improbable
that he adapted the Christian Religion to the Opinions of
his Countrymen. This is the Author's Conjecture,
which he endeavours to prove in the Sequel of this Dis-
course.

In the first place, he gives a very exact Account of the
Doctrine of *Valentinus*, and does it with great Clearness.
To render it the more intelligible, he has added a Genea-
logical Table of all the *Æones*, &c. mention'd by that
Heretick and his Followers. Afterwards His Lordship
enquires into the Origin of the *Valentinian System*, and
compares it with the *Egyptian Theology*. His Obser-
vations upon each Couple of *Æones*, are attended with
great Learning, and discover a peculiar Talent of Diving
into the most abstruse Parts of Antiquity. I should be
glad to give a particular Account of those Remarks; but
the Learned Prelate is so Concise, and has been so Careful
to lay aside whatever might appear needless and foreign
to his Purpose, that I could hardly do it, without Tran-
scribing the greatest Part of his Book. What I have said,
is sufficient to raise the Curiosity of those, who love
Learned Enquiries. An Author, who is able to write
such a Work, might enrich the Commonwealth of Learn-
ing with several other Pieces no less Valuable than
this.

R r r H. THE

II.

THE LIFE and ACTS of MATTHEW PARKER, the First Archbishop of CANTERBURY in the Reign of Queen ELIZABETH. Under whose Primacy and Influence the Reformation of Religion was happily effected; and the Church of England restored, and establish'd upon the Principles whereon it stands to this day. &c. In Four Books. To which is added an Appendix, containing various Transcripts of Records, &c. By JOHN STRYPE, M. A. London, Printed for John Wyat, at the Rose in St. Paul's Church-Yard. M DCC XI. In Fol. pagg. 544 and 200.

THE Author's Merit, and his Great Labours, are so well known by some other Performances of the like nature, that it were needless to enlarge upon it. Mr. Strype has wholly consecrated his Pen to the Publick Good. The Church of England is very much indebted to him for his Excellent Collections: They will be of great Use; and they are the more Valuable, because he has extracted them from Original Pieces and Authentick Records.

When the Author undertook to write the Life of Archbishop Parker, he design'd, according as Matters should occur to him, to give an Account of the Reformation of the Church of England, which was carried on; under Queen Elizabeth, by the Influence, Wisdom and Conduct of that Illustrious Prelate. He was the First who fill'd the See of Canterbury under the Reign of that Great Princess; being look'd upon as a Man eminently qualified in all Respects for that High Station. He had been Chaplain to Queen Anne Bolen, King Henry VIII. and K. Edward VI. That Great Man was very much concern'd in the Transactions of his Time; and therefore his Life must needs contain many Remarkable Things. I shall take notice of some Curious Passages mention'd in this Work.

1. When Ket, and his Followers, rose up in 1549. Arms in the City of Norwich, and the adjacent Parts, Dr. Parker resolv'd to go to their Camp, and exhort them to pay a Due Obedience to the King. He found them at Prayers about the Oak of Reformation: So they call'd the Tree, under which Ket and his Party exercis'd Justice. Thomas Conyers, Vicar of St. Martin's in Norwich, whom they had made their Chaplain, was saying the Litany among them. Dr. Parker judging this a very fair Opportunity, ascended the Oak, and preach'd a Sermon to them, about Prudence, Sobriety, and Moderation. The whole Camp heard the Doctor with great Attention; but at last one of the most profligate Rebels interrupted him, and spoke in the following manner. *How long shall we bear this hireling Teacher, who being hired by the Gentlemen, is come hither with a Tongue, that is sold for Money, and tied up for a Reward? But for all his prating, let us bridle their intolerable Power, and bring them under our Law.* Upon this (says Mr. Strype) a Tumult was made, and the Preacher was threatened. One was for bringing him down, as he said, with Arrows and Javelines. And presently there was heard a clattering of weapons under him; so that he look'd for present death. Yet those that were next him under the tree, were quiet, and none of them made the least stir or murmur against him, but rather defended him. But in this juncture Conyers with some others, on purpose to divert the mischief, fell to singing the Te Deum; whereat the rabble was compos'd into some quiet: Which gave opportunity to the Preacher to convey himself away.

2. In the Year 1559. when the Earl of Suffex, Lord Lieutenant of Ireland, arrived at Dublin, the Litany was sung in English at Christ's-Church. Some Popish Zealots were very much offended at it, being afraid that the Mass would be abolish'd in that Cathedral. In order to prevent it, they resolv'd to forge a Miracle in that Church the next Sunday, in the Presence of the Lord Lieutenant, the Archbishop, and the other Members of the Privy Council. There was in that Church a marble Crucifix, with a Reed in its Hand, and a Crown of Thorns on its Head. This great Assembly being at Divine Service, Blood was seen to run down through the Crevices of the Crown of Thorns, trickling down the Face of the Crucifix. The People did not perceive it at first: But some who had a Hand in the Cheat, cried out, and said, That our Saviour sweated Blood. Whereupon several of the common People fell down upon their Knees with their Beads in their Hands, and pray'd to the Crucifix. Vast Numbers flock'd to the Sight: And one, who was the chief Contriver, told the People, that Jesus could not chuse but sweat Blood, whilst Heresy was then come into the Church. The Confusion was so great, that the Assembly broke up. The Earl of Suffex, and the Members of the Privy Council retired in haste, being afraid of some Disorder.

The Archbishop of Dublin suspecting the Trick, caus'd a Form to be brought from the Quire, and bad the Sexton of the Church to stand upon it, to search and wash the Crucifix, and see whether it would bleed again. The Cheat was found out: There was a Sponge upon the Crucifix. One Leigh, formerly a Monk of the Cathedral, had soak'd it in a Bowl of Blood, and very early in the Morning plac'd it upon the Head of the Crucifix within the Crown of Thorns. The Sponge was presently brought down, and shew'd to the People.

The next Sunday the Archbishop preach'd before the Lord Lieutenant and the Council upon these Words, 2 Thess. II. 12. *God shall send them strong Delusions, that they should believe a Lie.* That Prelate exclaim'd against those Impostors, who were plac'd upon a Table before the Pulpit, with their Hands and Legs tied, and the Crime written on their Breasts. They appear'd at Church in the same Posture Three Sundays one after another, and were imprison'd for some time, and then banish'd from Ireland. The Archbishop of Dublin caus'd the Crucifix to be taken down, and sent an Account of the whole Matter to Archbishop Parker, who was very well pleas'd with it, because the Clergy were debating at that very time, whether, or no, Images should stand in the Churches.

Queen Elizabeth had still in her own Closet a Crucifix and lighted Tapers at Divine Service. The Archbishop represent'd to her Majesty, that she should no longer keep those Objects of Superstition and Idolatry. "But (says Mr. Strype) tho' Parker did thus discharge his Duty, she, I doubt, continued these Furnitures of her Oratory. Which gave such an Offence to another of her Bishops, that he could very hardly be induc'd to minister there before her; as may be read more largely in the History of the Reformation of that Queen. (Chap. 13.)

3. The next Year (1560) the Archbishop received a Letter from Calvin, wherein, among other Things, "he intreated him to prevail with her Majesty to summon a general Assembly of all the Protestant Clergy, where-soever dispers'd; and that a Set Form and Method of Publick Service and Government of the Church might be establish'd, not only within her Dominions, but also among all the Reformed and Evangelick Churches Abroad.

The Archbishop acquainted the Queen's Council with it. They took the Matter into Consideration, and desired his Grace to thank Calvin, and to let him know that they lik'd his Proposals; but, as to the Government of the Church, to signify to him, that the Church of England would retain Episcopacy, "not as from Pope Gregory, who sent over Augustin the Monk hither, but from Joseph of Arimathea, as appear'd by Gildas, &c.

Whereupon Mr. Strype observes, that Calvin was no Enemy to Episcopacy. In his Book, *De Necessitate re-form. Eccles.* he expresses himself thus. *Talem nobis Hierarchiam exhibeant, &c. Let them give us such an Hierarchy, in which Bishops may be so above the rest, as they refuse not to be under Christ, and depend upon him, as their only Head;*

Head; that they maintain a brotherly Society, &c. If there be any, that do not behave themselves with all Reverence and Obedience towards them, there is no Anathema, but I confess them worthy of it. In the Year 1549. Calvin, Bullinger, and other Learned Reformers, writ a Letter to King Edward VI. wherein they offer'd to make him their Defender, and to have Bishops in their Churches, to preserve a greater Unity and Concord among them, as may be seen in Archbishop Cranmer's Memorials, B. II. Ch. 15.

Here follows a very curious Passage of Archbishop Abbot, relating to the same Subject: It was found among the Manuscripts of Archbishop Usher. "Perusing some Papers of our Predecessor Matthew Parker, we find that John Calvin, and others of the Protestant Churches of Germany and elsewhere, would have had Episcopacy, if permitted: But could not upon several Accounts, partly fearing the other Princes of the Roman Catholic Faith, would have joined with the Emperor and the rest of the Popish Bishops, to have depressed the same; partly being newly Reformed, and not settled, they had not sufficient Wealth to support Episcopacy, by Reason of their daily Persecutions. Another, and a main Cause was, they would not have any Popish Hands laid over their Clergy. And whereas John Calvin had sent a Letter in King Edward the VIth's Reign, to have conferred with the Clergy of England about some Things to this Effect, two Bishops, viz. Gardiner and Borer, intercepted the same, whereby Mr. Calvin's Overture perished. And he received an Answer, as if it had been from the Reformed Divines of those Times; wherein they checked him, and slighted his Proposals. From which time John Calvin and the Church of England were at variance in several Points; which otherwise through God's Mercy had been qualified, if those Papers of his Proposals had been discovered unto the Queen's Majesty during John Calvin's Life. But being not discovered until, or about the Sixth Year of her Majesty's Reign, her Majesty much lamented they were not found sooner: Which she expressed before her Council at the same time, in the Presence of her great Friends, Sir Henry Sidney, and Sir William Cecil.

4. In the same Year (1560) Martin Bucer and Paul Fagius, whose dead Bodies had been dug out of their Graves, and burnt in the late Reign, were restored to their Honour by the University of Cambridge. This Question being ask'd in a full Assembly, *Placetne Vobis, ut gradus & honoris titulus, qui olim Martino Bucero & P. Fagio publicis hujus Academiae suffragiis adepti erant, eisdem in integrum restituantur, & omnes Actus contra eos aut eorum doctrinam rescindantur?* Every body agreed to it. The publick Orator made an Oration in Honour of those Two Learned Men: A Sermon was preach'd upon that Occasion: The Entrances and Walls of the Church were all hung with Verses containing several Encomiums upon those Two Foreigners, whose Memory had been defamed by the Enemies of the Reformation.

5. The dead Body of Peter Martyr's Wife was dug up at Oxford Two Years after her Death, in the Reign of Queen Mary, and buried in a Dunghil. But in the Year 1561. the University caused the Corps to be taken out of the Dunghil, and it was buried again in Christ-Church, with two silk Bags, in which the Bones of St. Frideswide were wrapped up and preserved. Those Bones were placed upon the Altar of that Church on solemn Days, and exposed to the publick View, to be revered by the superstitious People.

6. In 1561. Queen Elizabeth went a Progress into Essex and Suffolk, and was very much surprized to see so many Women and Children in Cathedrals and Colleges. Whereupon she put out an order at Ipswich, whereby she forbade the Heads or Members of any College or Cathedral to keep their Wives, or other Women in those Places, upon pain of forfeiting their Ecclesiastical Preferments. The Queen did not approve that the Clergy should marry; and when Secretary Cecil sent this Injunction to Archbishop Parker, he knew that Prelate would not be well pleased with it, since he was a married Man, and very much approved the Marriage of the Clergy. I shall set down the beginning of the Secretary's Letter to the

Archbishop. "Your Grace shall understand, that I have had hitherto a troublesome Progress, to stay the Queen's Majesty from daily Offence conceived against the Clergy, by Reason of the undiscrēt Behaviour of the Readers and Ministers in these Countries of Suffolk and Essex. Surely here be many slender Ministers, and such Nakedness of Religion as it overthroweth my Credit. Her Majesty continueth very ill affected to the State of Matrimony in the Clergy. And if I were not therein very stiff, her Majesty would utterly and openly condemn and forbid it, &c. The Bishops were very much offended at the Queen's Order, if one may judge of it by a Letter of Cox, Bishop of Ely, to the Archbishop. That Letter is worth reading.

About that time the Archbishop waited upon the Queen. That Princess did very much exclaim against the Marriage of the Clergy, and spoke very angrily about it. The Archbishop writ a Letter to Secretary Cecil the very next day, wherein he gave him an Account of his Conversation with the Queen. "I was in a Horror (says he) to hear such Words to come from her mild Nature, and Christianly learned Conscience, as she spake concerning God's holy Ordinance and Institution of Matrimony. . . . And it is a wonder to me that her Highness is so incensed by our adversaries, that all the world should understand her displeasure against us. Whereby our credit be little, our doing God service and Her shal take least among her Subjects, to her own disquiet of Governance. . . . Inasmuch that the queens Highness expressed to me a repentance; that we were thus appointed in office, wishing it had been otherwise". The following words of the Archbishop are very remarkable. "I should be sorry, that the Clergy should have cause to shew disobedience, with *Oportet Deo obedire magis quam hominibus*. And what instillers soever there be, there be enough of this contemptible flock, that wil not shrink to offer their blood for the defence of Christ's verity, if it be openly impugned, or secretly fuggled.

7. Tho' Beza was very zealous for a Presbyterian Government, and far from being so moderate as Calvin in that respect; yet it appears from some Passages quoted by Mr. Strype, pag. 243. that he advised the English dissenters to submit to the bishops, and not to quarrel about Ecclesiastical garments. Those Passages deserve to be read.

8. In 1567. there arose a great controversy in the university of Cambridge about the true sense of Christ's descent into Hell; whether it was a local descent, or whether the words of the Creed had another meaning. This dispute was managed with so much heat, that it came to the Secretary, who was the University's Chancellor. He consulted the Archbishop about it, who gave him his thoughts to compose that difference. Mr. Strype observes, that the sense of Christ's descent into hell was left in such a latitude in the Book of Articles, without assigning any particular meaning thereof.

9. In 1570. the Crucifix, which had been removed out of the Queen's chappel, was brought in again. The Archbishop was the more concerned for it, because there went a false report that it had been done by his advice.

In the same year some Prebendaries of Norwich, and others, entred into the Quire of the church, broke down the Organs, and committed other outrages; which occasion'd a sharp letter of the Queen to the Bishop of Norwich.

10. Mr. Strype (p. 319. 320.) discourses of the clause concerning the Authority of the Church, that is not to be found in the Manuscript of the Book of Articles in Bower College. I refer the Readers to the Author himself.

11. He makes a Remarkable Observation, pag. 531. "In Archbishop Lanfrank's time, says he, who lived under William the Conqueror, all Latin books that had any expressions against a bodily presence in the Sacrament, were craftily abolish'd by the Papists. And so John Fox observes in his Acts and Monuments, that in the time of Lanfrank and Pope Innocent, studying by all means how to prefer and further this their new-come doctrine of transubstantiation, they did abolish and raze out of Libraries and Churches all such books, which made

to the contrary. And because *Lausfrank* and other *Italian* Priests here in *England* understood not the *Saxon* books, as they did the *Latin*, all that they understood they made away: But the *Saxon* books, because they knew them not, remained. For proof whereof he offered it to be considered, &c.

12. Our Author observes (pag. 130.) that the ignorance of the ordinary sort of Clergymen was very great in those times. To give an Instance of it; he says, that one *Tempest*, Curate of *Cripple-gate*, being ask'd among other Questions by *Peerson* the Archbishop's Chaplain, what was the meaning of the word *Function*; he knew not what to make of it. But soon after he writ a Letter to the Chaplain, wherein he excused himself, pretending that he had been surprized.

The ignorant Curate of Cripple-gate's Letter to Mr. Peerson, the Archbishop's Chaplain.

TO the beloved in the Lord Jesus, Mr. *Peerson*. Know you, that whereas your Mastership said, I knew not what this Word *Function* meant, I being *Pauperes Spiritus*

to a quick apposing, it may please you to understand, that I take it for my *Utilitie*. And whereas the Prophet *David* saith, *Impulsus eversus sum, ut caderem*; I may say, for lack of good Memory, and a pregnant Wit, I was overseen in making mine Answer. And the Prophet saith furthermore, *Et Dominus suscepit me*. And I will pray *quotidie*, that the Lord may encrease me in my *Function*, and great Charge. For I am Curate over Three thousand and more of Gods Sheep. And therefore my *Function* is not to sleep and be sluggish, but to wait on my Office, to discharge as I am charged, in teaching and governing; and to exercise my self to do my Duty, if I were worthy before the Lord. For he saith, *Gratuitus accepistis, gratuitò date*. So I must blow the Trumpet against Ungodly, or els the Lord will require the Blood of the People at my hand, because the Office and *Function* is mine. Therefore my Suite to my Lords Grace and to you, is to have a les thing towards my Living. *Scriptus te viginti quinque diè Mensis Junii. Anno 1569.*

Per me WALTERUS TEMPEST,
Curatus in Ecclesia S^{ti} Egidij extra Crip-
plegate Civitas Londoniensis.

P A R I S.

M^{ADAM} *Dacier* has lately publish'd a French Translation of *Homer's Iliad* with Remarks.

L'Iliade d'Homere, traduite en Francois, avec des Remarques. Par Madame Dacier. Paris 1711. 3 Vol. in 120.

There is an Excellent Preface prefixed to this Translation. In the first place, *Madam Dacier* gives an Account of the Reasons that moved her to translate *Homer* into French, notwithstanding the great Difficulties of succeeding in such an Attempt. Secondly, She mentions the Subjects treated of in the Remarks added to her Translation. In the Third place, she shews how the Poems of *Homer* have been preserved and transmitted to us, and speaks of the most Celebrated Commentators upon that Poet. Lastly, She enquires into the Nature of an Epick Poem, and examines whether Pleasure be the only Design of it.

That Lady gives her Judgment about her own Performance in the following Words. "Let us suppose (says she) that *Helena* died in *Egypt*; that she was embalmed in that Country; and that her Body being preserved to our Time, is brought over into *France*. That Mummy will not raise the same Admiration, that *Helena* raised at her return from *Troy*. . . . No body will see in it those sparkling Eyes, that Complexion animated with the most natural and lively Colours, that Gracefulness, and those Charms, which kindled the Love of her Beholders, and made an Impression even upon Old Age; but every one will still perceive in it the Regularity and Beauty of her Features. . . . And the Imagination being struck with those precious Remains, will go so far as to conceive that a Woman, who has still some Beauty under the Power of Death, must needs have been like the immortal Goddesses. I think I can hardly give a less flattering Notion of my Performance. It is not *Homer* alive and animated; I own it; but it is *Homer*. No body will find in him that Strength, that Gracefulness, that Life, that Charm which pleases exceedingly; and that Fire which never fails to heat all those that come near it; but one may see all his Features, and the admirable Symmetry of all his Parts. Nay, I dare say one may still perceive in him such lively Colours, as will make one believe that there is still some Life in him, &c.

Here follows a Specimen of *Madam Dacier's* Translation. "Là *Andromaque* accourt au devant (d'*Hector*) avec la nourrice, qui tient entre ses bras le petit Prince, unique fruit de leur mariage, & dont la beauté étoit semblable à celle d'un astre qui se leve sur l'horizon. — *Hector* en la voyant le caresse d'un sourire; & *Andromaque* le visage baigné de larmes s'approchant de son mari, l'embrasse tendrement, & avec une voix entrecoupée de sanglots, lui parle en ces termes: Prince trop magnanime, hélas, votre courage sera votre perte! Vous n'avez aucune compassion de votre fils, de cet enfant innocent, ni de votre femme, qui va être si malheureuse. Vous allez me laisser veuve; votre fils va être orphelin: Car les Grecs se jettant tous sur vous, vont par votre mort vanger bientôt toutes leurs pertes. Hélas! qu'il me seroit bien plus avantageux, si vous devez périr, de descendre la première dans le tombeau: Car Après cet affreux malheur, il n'est plus

de joye, plus de consolation pour l'infortunée *Andromaque*, & l'avenir ne presente à mon esprit accablé, que douleurs. Je n'ai plus ni pere ni mere. Sous le fer du terrible *Achille*, j'ai vu tomber le Roy mon pere; j'ai vu la ville des *Ciliciens*, la superbe *Thebes*, en proie à ses Soldats; j'ai vu cet impitoyable ennemi faire de nos plus vaillans citoyens un horrible carnage. — Mon cher *Hector*, vous me tenez lieu de pere, de mere & de freres. Toutes mes tendresses sont réunies dans un si cher époux. Ayez donc pitié de votre fils & de votre femme, & ne nous exposez point au plus affreux de tous les malheurs; mais demeurez au pied de ce rempart, &c.

"Ma chere *Andromaque*, lui répond *Hector*, je ne suis pas moins sensible que vous à toutes vos allarmes; mais que diroient les *Troyens* & les *Troyennes*, si comme un lâche je me tenois éloigné du combat. Je ne suis point à l'épreuve de leurs reproches; ce n'est pas aussi ce que m'inspire mon courage; je suis accoutumé à surpasser les plus braves, & à combattre des premiers où le peril est le plus grand, & je n'oublie rien pour soutenir la gloire de mon pere & la mienne. Je sçai qu'un jour viendra que la sacrée ville de *Troye* perira avec son Roy & avec son peuple: mais ni la chute de cet Empire, ni la mort d'*Hécube*, ni celle de *Priam*, ni celle de tous mes freres, qui mordront la poussière sous les coups de nos ennemis, ne font point une si terrible impression sur moi, que cette affreuse pensée, que quelqu'un des Princes Grecs vous mettra dans les fers, & insultant à vos larmes, vous menera captive dans ses Etats; que là, aux yeux de tous les peuples d'*Argos*, exposée aux dédains d'une maîtresse superbe, vous travaillerez à ses ouvrages. — Mais que le noir tombeau m'enferme sous des monceaux de terre, avant que j'entende vos cris, & avant que les barbares mains de nos ennemis, pour vous arracher de votre palais, vous fassent éprouver leur violence.

"En finissant ces mots, il s'approche de son fils, & lui rend les bras. Cet enfant effrayé à la vue des armes dont son pere étoit couvert, & encore plus de l'agitation du terrible panache qui ombrageoit son casque, & qui flotloit au gré du vent, se rejette avec de grands cris dans le sein de sa nourrice. Le pere & la mere sourirent de sa frayeur, & en meme temps *Hector* ôte son casque, le pose à terre, & prenant son fils entre ses bras, il le baise avec tendresse, & l'élevant vers le Ciel, il adresse à *Jupiter* & aux autres Dieux cette prière: Puissant *Jupiter*, & tous les autres Dieux de l'*Olympe*, accordez-moi la grace que je vous demande. Faites que mon fils marchant sur mes pas, se rende celebre parmi les *Troyens*; qu'il soit revêtu de force & de sagesse; qu'il regne dans *Troye*, aimé & respecté de ses voisins; & que ses peuples en le voyant revenir vainqueur de ses ennemis, & chargé des sanglantes dépouilles de leurs braves Chefs, s'ecrient sur son passage, ce Prince est beaucoup plus vaillant que son pere; & puisse sa mere, témoin de ces éloges, sentir toute la joie d'avoir un fils si grand & si vertueux. En achevant ces mots, il remet son fils entre les mains de sa chere *Andromaque*, qui le recoit avec un sourire mêlé de larmes, &c.